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MISCELLANY.

THE DYING CONVERT.

Narrative of some particulars attending the Conversion of Miss A. M. who died lately, aged twenty-five years.

(Concluded from p. 745, of Vol. VI.)

PART III.

As dew upon the tender herb,
Diffusing fragrance round,
As show'rs that usher in the spring,
And cheer the thirsty ground ;—
So does God's presence bless the soul,
And yield a joyful peace ;
When heavenly light begins to dawn,
It bids the darkness cease.

THERE is always a feeling of suspicion which attaches itself to death-bed repentances ; nor can it be denied, that this suspicion is not altogether groundless.

In seasons of extreme distress, the proudest and the most thoughtless of mankind are often heard to make very humble acknowledgments of guilt, and in strong language to express both sorrow and contrition. Such conduct well becomes their situation whilst it is regarded by surrounding friends as a hopeful symptom of future amendment. Yet, alas ! how generally does it happen that when health returns, or when time has deadened the wounds inflicted by adversity, every appearance of repentance and reformation speedily vanishes away ?

The melancholy frequency of such disappointments, excites the greater jealousy over other cases, where the impressions made are deeper and more permanent, and tends to steel the Christian's heart against the exercise of that spirit of pious charity "which hopeth all things."

When God is pleased to grant length of days to those who are led by his grace to repent of their sins, and truly to believe in the name of Christ, there is ample opportunity afforded us of watching the conformity of their practice with the professions which they make, and of thus bringing them to the test which our Saviour himself has prescribed—"By their fruits ye shall know them." But if death cuts off the sinner in the same affliction which was blessed as the means of his repentance, the evidences of his sincerity are defective. There is seldom time for the production, and frequently no opportunity for the exhibition, of those "fruits of righteousness" which are to the praise and glory of God.

I am well aware, that after perusing the preceding parts of this narrative, the reader may consider the change effected in the mind of Miss M. so sudden and so simple, as to doubt of its reality: but in the following pages, I trust it will be in my power, by a short statement of her after experience, to make such doubts give way to the pleasing conviction, that ere she closed her eyes on this sinful world, God gave her "a meetness for inheriting with the saints in light."

In the book of inspiration it is written, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." How exactly was this assertion verified in Miss M.'s previous conduct! She treated all serious subjects not only with indifference, but even with a profane levity. To her natural mind, they truly appeared to be foolishness; and when she began to acknowledge God, and to bewail her sinful neglect of divine things, still her notions of their importance were very vague, and she could not discern their spiritual meaning. But the veil was afterwards taken away, and then the truths of the Gospel shone into her mind with unclouded glory. She saw herself to be "wretched, and miserable, and poor, and blind, and naked. This discovery produced a most becoming humility, which constrained her to implore the divine forgiveness, with heartfelt acknowledgments of her utter unworthiness to partake of God's mercy. She also learnt that Jesus was a Saviour every way suited to her own case. She wondered at his condescending grace, but rejoiced in his finished work, as the only ground of her acceptance with a just and holy God.

When grace to guilty man reveals
The virtues of a Saviour's blood,
Its all constraining pow'r he feels,
Forsakes his sins, and walks with God.

With unsealed eyes she began to read the Bible, in which she saw "wonderous things;" as what had formerly baffled her comprehension, was now easily understood; and her fondness for this newly discovered treasure often caused regret that she was able to read it so little. But she evinced the greatest desire to have "the way of life" explained to her more perfectly; and in all my after conversations with her, she expressed a growing pleasure in attending to the things which belonged to her eternal peace.

"They that are after the flesh," says the apostle, "do mind the things of the flesh: but they that are after the spirit, the things of the Spirit." When Miss M. lived according to the fashion and pleasures of this world, her conduct proved that she knew not God. She lived to herself, minding only the things of the flesh; and nothing could more forcibly depict the pride and obduracy of

her heart, than the lengthened resistance she made to the first impulses of God's regenerating spirit. For nearly six weeks, she secretly endeavoured to stifle convictions, and chose rather to endure a sad aggravation of distress, than confess her feelings, and make application for that instruction and comfort she so much needed. But when once she divulged the state of her mind, this very circumstance helped forward the mighty work of conversion; and when she afterwards so earnestly "minded the things of the Spirit," it was certainly an evidence that a change so much at variance with former practices, and so contrary to her own inclination, was not effected by herself, but by the irresistible operations of the Holy Ghost.

From the period of my first acquaintance with Miss. M. I visited her very frequently during a whole month, until the terminating stages of her disease prevented me from seeing her.

But I do not propose to give any regular account of the successive interviews which I had with this dying convert. I shall rather attempt to exhibit her progress in the divine life, by stating some of the leading features of her character which came under my own observation. These were humility, eagerness for instruction, delight in prayer, concern for the salvation of others, a watchful observance of Providence, and composure in the prospect of death.

I begin with her HUMILITY, because it was peculiarly eminent, as being so opposite to her previous dispositions. She was naturally of a very quick perception, which, combined with a finished education, gave her a conscious superiority to many of those around her. Comparing herself with the defective and delusive standard of worldly attainments in others, she found much to excite feelings of complacent satisfaction—she stood high in her own vain conceits and boasted acquirements; and pride was so predominant a principle, that her inward struggles lasted long, before she could yield to the dictates of a condemning conscience.—But, O how interesting were the first ebullitions of her subdued spirit! When I went to act, at her own request, as a spiritual instructor, she said to the person who informed her of my being in the house, "Well, it is hard to bear; but I submit—I must be humble." And to myself, her first words gave proof that she had unconsciously been learning humility in the school of Christ: "I am ashamed of my ignorance, and I wish to be taught like a little child."

When the sinner is brought to try himself by the standard of God's law, he soon discovers his short-comings, and then his self-glorying is turned into self reproach. In this way Miss M. ceased to boast of her accomplishments, and humbly confessed that her ignorance was so great as to require instruction in the very first principles of the religion of Christ. And had this change in her views been merely occasioned by the temporary influence of

a desponding feeling, it would speedily again have given place to the natural sway of human pride. But as she made advances in the knowledge of God and of Jesus Christ, her mind became the more imbued with the adorning virtue of Christian humility. When she was aroused from the sleep of sinful security, and perceived the threatening danger which surrounded her, she said, like the prodigal, "I will arise and go to my father;" and in the same spirit of humble contrition which prompted him to confess, "I am unworthy to be called thy son: make me one of thy hired servants," she even deemed herself as undeserving of any share whatever in the regard of a sin-pardoning God, and never ceased to exercise a watchful guard against a presumptuous enjoyment of that peace which reigned in her soul. Renouncing every self-righteous plea, she received with meekness the ingrafted word; and estimating aright the comparative insignificance and vanity of her mental superiorities, she imitated the great apostle in counting all things but dross, for the excellency of the knowledge of Christ Jesus her Lord. Surely a humility like this, so deep and so uniform, could only be the offspring of divine grace.

No less conspicuous was her **EAGERNESS FOR INSTRUCTION**. Much she had learnt; but still she felt and confessed that a poor Sunday school girl knew much more than she did of those truths which were chiefly valuable to immortal creatures. The knowledge of God, and of her own heart, and of the way of salvation, had never formed branches of her education. But the conviction of her ignorance, and, at the same time, the discovery of the paramount importance of divine things, filled her with the most ardent desire to have this deficiency made up; and the earnestness of her solicitations to be instructed in the doctrines of the gospel, and the extreme attention with which she listened, while I endeavoured, from day to day, to expound the scriptures, testified that, as she now perceived where "the pearl of great price" was hid, it was her determination to search till she found it.

The best of her days had been wasted in folly; she deeply mourned over a loss so great and so irretrievable; but it now became her habitual aim, as much as circumstances permitted, to redeem the time that was past, by the more diligent improvement of what still remained; and, considering the extent of her natural and acquired talents, it was quite to be expected, that when grace removed darkness and prejudice from her mind, the light of God's word would find a ready entrance, and shine with peculiar lustre. This was indeed the case, to a degree which often surprised me, and, in part, accounts for her rapid progress in knowledge and in holiness.

She was very thoughtful, and "pondered in her heart" the wonderful truths which she now so gladly received; but she sel-

dom spoke of the state of her mind, excepting to myself. Sometimes, in the evenings, the young lady who so faithfully attended her, read in her hearing portions of the scripture, or psalms or hymns: and always, when her strength permitted, she had the Bible at hand for her own consultation. She took particular pleasure in perusing the book of Psalms, which often confirmed my belief, that her religion was truly of an experimental kind.

This leads me to notice her DELIGHT IN THE EXERCISE OF PRAYER. What she used to regard as a mere *form*, which was more frequently neglected than attended to, was now viewed as an incumbent *duty*, and esteemed as the most exalted *privilege*. Whenever she felt her wants to be urgent and numerous, and believed that God was able and willing to supply them, she then from the heart rejoiced that there was a free and constant access to the throne of grace. She always requested me to pray with her at the conclusion of our conversations: and often, when she was most unable for speaking, she seemed to enjoy the greater happiness in joining in prayer. Such was the importance she attached to this Christian duty, that she never failed, as I left her room, to beg of me to remember her in my private supplications to the Almighty. I understand she was importunate in making the same request to the good people with whom she lived, and even, at different times, sent for the worthy old widow to pray at her bedside.

A little circumstance, which I shall mention, gives a convincing proof of the inward satisfaction which she experienced in her own communions with God. One forenoon, when I had gone to see her, I found her worse than usual, and scarcely able to speak to me. On inquiring what was the matter, she replied, "I am a poor weak creature, Sir; and last night, a friend who called to see me, thought my spirits low, and insisted on my getting out of bed. I dare say he meant it for my good, but he would not believe how ill I am: and I thought he used me so harshly, that it quite distressed me; and when he left me, I wished to pray but I could not.—No, sir, I could not pray, and this distressed me more. All that I could do, was, with tears to commit my agitated soul to God. I know it was wrong, but I am so weak." It was impossible to listen to this interesting complaint without being affected; but I tried to sooth and calm her mind, assuring her, that HE who is the hearer of our prayers, will even accept of our sighs and our groans when the sorrows of our hearts are too big for common utterance.

Prayer has been the solace of God's people in all ages; it has been the very first and strongest proof of their discipleship, as might be illustrated by many scripture examples. And if frequency and fervour in this heavenly exercise afford evidence that the heart is devoted to God, I cannot withhold this testimony to the change produced in the mind of Miss M. I know not that she ever read the apostolic injunction, "Pray without ceasing;" but

it might be said of her, that, in the true spirit of this divine precept, prayer was the very element in which her heaven-born soul delighted to breathe.

Her CONCERNS FOR THE SALVATION OF OTHERS was another trait in her character, which indicated that she really felt the grace of God in her own heart. Unless we are brought to some experimental knowledge of the lost and ruined state of all mankind by sin, we can never exercise towards them that feeling of Christian compassion which stirs us up to labour and pray for their salvation. But when the eyes of the mind are opened to see the depravity of our own hearts, and what is the awful consequence of living at a distance from God, we then take a new interest in our perishing fellow-creatures; and having ourselves experienced that God is plenteous in mercy, and willing to pardon the returning penitent, we rejoice in every opportunity of proclaiming the divine long-suffering and forgiveness to such as have hitherto lived without God and without hope in the world.

This was the case with Miss M. At intervals of ease, when she almost thought she was getting better, she took pleasure in the anticipations of uniting with other Christians in their "labours of love," and of devoting her talents to the service of her Saviour. She frequently expressed her wishes to see my Sunday school, and delighted in the idea of mingling with the children, from some of whom she had received the dawnings of spiritual enlightenment; and although it was in the humblest manner, she also pleased herself with the hope of being able to take some part in forwarding their instruction. To her brother she frankly communicated all the change that had taken place in her sentiments and hopes. She repeatedly gave him her best advice; and likewise, as a favour, requested of me, that I would admit him to my acquaintance; as it was her earnest desire, that he might, by the mercy of God, enjoy the same peace and comfort as she did herself. She did not even conceal from the doctors what the Lord had done for her soul; and embraced every opportunity of recommending that religion which she had found to be her only substantial solace.

And here I cannot omit to narrate a very interesting circumstance which she once mentioned to me, when expressing how happy it would make her to be useful to others: "Indeed, Sir," she said, "you may think it strange, but I flatter myself that God has already rendered my illness of essential benefit to at least one individual besides myself." I certainly wondered at this, as scarcely any body was admitted to her room.—"But I'll tell you how it happened," she continued.—"In a family where I occasionally visited here, when I was all gaiety, there is a little servant girl, who has, since my confinement, been very frequently sent to inquire for me. One day, not long ago, she had been so anxious to see me that I allowed her to come in. The next time

she returned, she particularly requested to speak with me; and on approaching my bedside, she immediately fell on her knees, and exclaimed, 'O Ma'am! I shall bless God as long as I live for having seen you. I was well taught at a Sunday school, but when I went to service, I soon forgot all the good instructions I had received, and became very thoughtless and giddy. But when I saw you look so ill, and remembered how lively you used to be, I thought if I was reduced to the same situation, what would support me? I felt convinced that my life was not a preparation for death, and many things that I had heard from my teacher rushed into my recollection: and, I hope the Lord will never suffer me to be so foolish again.' I was affected," said Miss M. "with this poor girl's behaviour. She had often witnessed my extravagant flow of spirits in her master's house, and, perhaps it proved a snare to her. My ghastly appearance now presented such a contrast, that it was natural for a young tender-hearted girl to be struck with it; but O, what a cause of rejoicing if she is thus truly brought back to God!"

Nor was this concern for the salvation of others only an occasional feeling with Miss M. It grew with her growth in the experience of vital religion; and her dying request to me was, that I should write an account of her conversion, as she hoped it might be useful to others. In this way, though she is now dead, she yet speaketh.

In all her former life, she yielded a practical obedience to the doctrine of *chance*; but latterly she became the most minute OBSERVER OF PROVIDENCE. In every thing she traced the hand of God; and, instead of fretting with a peevish discontent at many dispensations which she had felt to be almost intolerable, she now acknowledged that they were all the appointments of divine goodness. Every day she continued to make fresh discoveries of the infinite wisdom which reigns in the councils of heaven, and thankfully blessed God for those very events of her life, which she had been accustomed to consider as cruel and harsh. "Ah! Sir," she sometimes would have said, "when my godmother died, who was the only parent I ever knew, I thought it very unkind in the Almighty to deprive me of such a friend; and afterwards, as I lost so many relatives, one after another, I gave myself up to a constant indulgence of complaint, which aggravated my grief, and rendered me more miserable. I felt myself friendless and forlorn. I could not submit: but now I see that all these afflictions were necessary, to teach me the emptiness and uncertainty of human enjoyments, and are prominent parts of the way by which God was to bring me to himself." How justly might she have used the poet's words:—

Blind unbelief is sure to err,
And scan his work in vain:
God is his own interpreter,
And he will make it plain.

She also told me with what reluctance she had come to reside in E——. “Here,” she added, “I was a stranger, with scarcely a single acquaintance, and my pride could not endure the idea of living in a boarding-house : but how much more kind has Providence been to me, than I should have been to myself ! I was a stranger, and strangers took me in. They have always been kind to me, and for a long time I did not prize their kindness as I ought to have done. Their religion was a restraint which I disliked ; but now I experience its value, both in their prayers on my behalf, and in their excessive attentions. O how thankful I should be to God for placing me in such a family ! I am treated with the affection only due to a daughter or a sister.”

And often, with the same spirit of piety, she made the most grateful allusions to the wonderful train of events which led me to visit her. “The goodness of God to me,” she would have said, “is truly amazing. Had I gone to England with my cousin, as I so much wished to have done, perhaps my health might have been better, but then my soul would have been lost. I never could have met with you, Sir ; and, indeed, nothing teaches me more the wise superintendence of Providence, than the remarkable way in which I was urged to inquire for your kind counsels. After hearing those Sunday school stories, when my mind became so distracted, my lovely cousin, whose death I had last witnessed, always appeared to me in my terrifying dreams, and said, ‘Send for Mr. — : he will instruct you. Send for Mr. — : he will comfort you.’ And, in fact, Sir, although I had never known any thing of you before, your name rung in my ears for several weeks incessantly. But it was all of God, and I bless his name for inclining you to come to me.”

I never saw a more submissive acknowledgment of Providence ; she became quite resigned to her bereaved situation, calm and contented amidst her many distresses, and even thankful for *all* the way by which God was pleased to lead her to the city of heavenly habitation. A passage from Psalm cxlv. took a firm hold of her mind ; and she said, when her desolate circumstances otherwise appeared overwhelming, it often checked an occasional disposition to repine :—

The Lord is wise in his ways all,
And holy in his works each one :
He’s near to all that call on him,
Who call in truth on him alone.

The belief of this was her consolation in the moments of bitterest trial, and her mental directory amidst those bodily sufferings, which gradually increased as life drew to a close. And surely such humble confidence in the wisdom of an over-ruling Providence, gave strong evidence, that the Spirit of God was in her ; whilst, at the same time, it ought to be regarded, by all professing Christians, as a conduct worthy of their habitual imitation.

But I must now make some allusion to Miss M——'s COMPOSURE IN THE PROSPECT OF DEATH.

There is something in the very idea of dissolution, at which human nature revolts. Death was originally inflicted on Adam and his posterity, as the punishment of their transgression; and it would cease to be regarded in that light, unless the Almighty affected the minds of his rebellious creatures with a certain painful awe when the subject is brought before them. But so great is the deceitfulness of man's heart, that although his interest for immortality is involved in its result, yet death is seldom realized in his general thoughts, as an enemy which must be encountered, until some apprehension of imminent danger forces it into view. Then the king of terrors assumes the most appalling aspect, and the soul, unarmed for the conflict, is overwhelmed with alarm and dismay. If conscience should remain so seared as to withhold its condemning voice, still the anticipations of a righteous judgment, and the awfulness of an uncertain eternity, compel the dying sinner to tremble for his coming fate.

When Miss M.'s disease warned her of its probable termination, she immediately felt her inability to encounter this last enemy; and, looking to God only in the forbidding character of "a stern and of an avenging Judge," she became miserable. This was her own acknowledgment. But so soon as God condescended to reveal his grace, in giving her a sense of his pardoning love, her uneasiness gradually diminished, until a brighter discovery of gospel truths enabled her not only to confess that "the wages of sin is death," but also to join in the triumphant language of the apostle, "Thanks be to God who giveth us the victory, through Jesus Christ our Lord."

At a very early period of my intercourse with this young lady, she candidly declared that she felt herself dying, and that she was quite unprepared. O, how affecting to hear such a statement! But she was "a chosen vessel of mercy, to show forth the long-suffering of God;" and being enabled to believe on Him who hath conquered death and the grave, she rose superior to fear; and the composure with which she latterly talked of her departure from this world of woe, often filled me with wonder and praise. She was naturally endowed with uncommon strength of mind; and when this was guided and fortified by Christian principles, she exhibited a degree of unruffled firmness, which few of God's people are privileged to possess.

After her mind was eased from the terrors of death, and animated with the hopes of heaven, she determined to execute a will. In this she was thwarted by her medical attendants, who wished to laugh her out of the apprehension of dying. But she calmly told them, "I am sure it can do me no harm: it won't make me die a day sooner; and if I delay, it may be too late." They promised to inform her as soon as it appeared to them necessary, which, latterly, they found themselves obliged to do; but the

task was so painful, that they chose to communicate the information by letter. This increased the shock given to her feelings; but her fortitude wonderfully carried her through all the sad ceremony, which she could only now regard as a kind of death-warrant. I saw her the following day, when she mentioned all that had happened. She was much exhausted, but it seemed to be a relief to her mind; "for now, she said, "I have settled all my worldly affairs. I trust my peace is made with God; and I have nothing to do but to die." O how desirable to be thus waiting for the coming of the Lord! I was also told, that some days previous to this, she had risen from her bed, and got all her wardrobe arranged, and even laid aside the very articles of clothing, in which she wished her corpse to be dressed.

In my later visits to this dying convert, I always found that death and heaven were the subjects nearest her heart, and on which she delighted most to converse; and, as she ripened for the abodes of pure and endless bliss, her longing to enter upon their enjoyment daily increased. This desire to depart and be with Christ, was no doubt aided by the growth of her disease, and often she feared that she was sinning by impatience. But all her ties to the world were broken; and, having sipped of the streams of heavenly pleasures, she naturally longed to drink at the fountain-head. Sacred hymns were much read to her when she was able to hear them; but the one in which she particularly delighted, because she considered it so appropriate to herself was,

The hour of my departure's come,
I hear the voice that calls me home;
At last, O Lord, let troubles cease,
And let thy servant die in peace! &c.

The day on which I last saw her, she was reclining on a couch by the fireside, as her laborious breathing prevented her lying in her bed. She looked uncommonly interesting: so very emaciated and distressed, and yet so calm and placid. She was unable to converse, but requested me to pray with her. Her appearance affected me much; and, while I regretted my inability to give her relief, I mentioned, as a ground of consolation, that we had a great High Priest, who shared our infirmities, and sympathized with us in all our afflictions. Before engaging in prayer, I begged permission to read the beautiful paraphrase on the last verses of the 4th chapter of the Hebrews. The concluding stanzas are as follow:—

In ev'ry pang that rends the heart,
The Man of Sorrows had a part;
He sympathises with our grief,
And to the sufferer sends relief.
With boldness therefore at the throne,
Let us make all our sorrows known;
And ask the aids of heav'nly pow'r,
To help us in the dying hour..

I then knelt at her side, and endeavoured to suit my petitions to her trying situation. As I rose, she thanked me; and, taking hold of my hand, with a feeble voice, but with a most expressive countenance, she said, "God bless you, Sir! God bless you! You have been a kind friend to me. I trust you have saved my soul from the pit of destruction, and plucked me as a brand from the burning. Before I knew you, the very thought of death was dreadfully alarming; but now it is to me the most delightful subject, and I hope God will soon take me to himself. The circumstances attending this happy change have certainly been wonderful. I wish you to write an account of my conversion, as I think it may be useful to others."

After this, Miss M. lived for a fortnight; but the last stages of her disease were so distressing, and the medicine necessarily administered, produced an almost constant stupor, so that she was unfit to receive my visits. At tranquil moments she was frequently observed to be praying, and sometimes her ejaculations were indistinctly heard. And thus she lingered out her appointed days on earth, until the measure of her tribulation being filled up, I fondly trust she had an abundant entrance into the everlasting kingdom of God her Saviour, where she now joins the ransomed throng, in singing the heavenly hallelujah.

For now concludes the mighty strife,
And death is swallowed up in life.
She mounts, she flies, she flies away
To regions of eternal day;
And pure white robes to her are given,
Wherewith she shall appear in heaven.

Christ. Guard.

TESTIMONIES TO THE HOLY BIBLE.

The last act of the celebrated Sir William Jones was an act of homage to the Redeemer; he died in his closet, with his hands clasped together, and *his eyes turned upward* towards heaven. The following testimony of this great man ought surely to have great weight. "I have regularly and attentively read these holy Scriptures, and am of opinion that this volume, independent of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed."

The learned Mr. Bryant, after having written a work to prove that Troy never existed, said:—"This investigation I more readily undertook, as it affords an excellent contrast with the sacred writings. The more we search into the very ancient records of Rome and Greece, the greater darkness and uncertainty ensue. None of them can stand the test of close examination. Upon a minute inspection, all becomes dark and doubtful, and often inconsistent; but when we encounter the sacred volume, even in

parts of higher antiquity, the deeper we go, the greater treasure we find. The various parts are so consistent, that they afford mutual illustration; and the more earnestly we look, the greater light accrues, and consequently the greater satisfaction. So it has always appeared to me, who have looked diligently, and examined; and I trust I have not been mistaken."

INTELLIGENCE.

INDIA WITHIN THE GANGES.

BELLARY.

Correspondence of the London Missionary Society.

From the Rev. W. Reeve.

Bellary, Sept. 21, 1819.

REV. AND DEAR SIR—

Such a supply has just arrived at this mission as, perhaps, never before, since the foundation of the world, came to Bellary. Here are 2000 of our Redeemer's Sermon on the Mount, printed in Canarese; near 200 Testaments in Teloogoo; almost the same quantity of English Bibles, together with 32 dozen of tracts in Tamul and Teloogoo, besides 82 dozen received a short time since. What a pleasing sight! It quite cheers my drooping spirits, and revives my too often desponding heart. Who can calculate the immense harvest that shall appear in the last day as the produce of this seed? It is of a precious and immortal nature, and will be scattered far and wide. O that it may fall into good ground, bring forth in some thirty, in some sixty, in some an hundred fold.

The affairs of this mission at present, wear, upon the whole, a pleasing, promising, and encouraging aspect. Allow me, for your information, to take a brief and hasty view of the different departments.

Translations.—The great Head of the Church has been pleased to honour us, his unworthy servants, by sparing our lives, and permitting us to complete, in the beginning of the present year, a version of the whole sacred volume in the Canara language. Since that time a large portion of almost every day has been employed in the work of revision. In this important exercise we proceed cautiously and slowly, diligently comparing verse for verse with the original, consulting the best commentators, in order that the translation may go forth into the world as faithful and correct as possible. The responsibility that is attached to our character in this arduous and exalted mission, often makes us tremble as we pace along from day to day. But as this is in such an especial manner God's own work, we feel peculiar confidence in looking to him for that strength, guidance, and ability, which we require.

Brother Hands has been at Madras the whole of this year; brother Taylor, absent about three months at Madras; so that

for a considerable time I have been quiet alone. The care of all the schools, preaching to the English, and various other avocations, pressed so heavily upon me, that often I was obliged to miss a day in translating; this has made the work proceed considerably slower than it would otherwise have done. We are now revising the 10th chapter of Exodus.

Brother Hands has finished the printing of Matthew, and is now going on with Mark, and will, I hope, in another six months at farthest, be restored to us again.

Schools.—This is perhaps the most important sphere of a missionary's labour. Here we seem to be sowing the *acorn*; it may be for our children, or our children's children, to see the sturdy towering *oak*. These institutions, there can be no doubt, are silently undermining the strongest holds of Satan, and will prepare us ultimately to storm, in the most effectual manner, his well built and best fortified citadels. Unadulterated truth instilled into the youthful mind, will do more than the machine of Archimedes, it will turn the world upside down.

In addition to our former thirteen native schools, we have lately established another at Mokai, a very populous town, distant about twelve miles from Bellary. This is in a very prosperous state, nearly seventy children attend daily: the school-master is a superior and diligent man. Many of the boys will soon have committed to memory both our Catechisms, and the whole of the Sermon on the Mount.

We have in the past year formed an adult school also. This has hitherto been conducted on rather a limited scale; but sufficient encouragement has been afforded to stimulate us to persevere, and not "be weary in well doing." Four or five, who, a few months ago did not know the alphabet, will very soon be able to read, with tolerable accuracy, the New Testament in Tamul. It is our intention that they should, if possible, learn to write also. These people all attend our Tamul congregation on a Thursday evening; one man in particular has discovered a very pleasing spirit—confesses the folly of idolatry, and wishes to understand the nature of Christianity. Adult schools, where practicable, are surely highly worthy the attention of missionaries, and may, if conducted with prudence and perseverance, be the means of delivering many a poor Pagan from that extreme ignorance, in which otherwise he must perish for lack of knowledge, with that cutting language on his lips, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!"

One of the catechists has just been round to all the schools, and his report of their present state is very favourable. In several towns immense congregations assembled together, to hear him preach the gospel; all the books he took with him were received with the greatest avidity. The schools, except one or

two, seem all to be in a thriving state; hundreds of the children have now a large knowledge of the Christian doctrine, and the way of salvation, so that they may grow up to call the Redeemer blessed.

The schools established in Bellary and its immediate vicinity, are pretty much under our eye, and we are able to see well to their different movements: all the children in these schools, that are capable of committing catechisms, &c. to memory, come to the mission-house every Monday to repeat what they have learnt during the week. This we find an admirable plan for promoting diligence and progress in divine knowledge. O! that the Father of Mercies, may smile upon these institutions, and give them his rich blessing.

In addition to the above, we have very recently commenced a *Sunday* school for children, which promises very extensive benefits. The good people have made a considerable collection for the purchase of a Sunday School Library, suitable reward books, &c. &c. Fifteen young persons have volunteered their services as teachers, and nearly eighty children have attended regularly twice on the Sabbath since the commencement.

Catechists.—Ryadass, and Anunderayer, continue to afford us satisfaction and pleasure by the outward consistency of their moral deportment. O, that in the last day they may be found to have been faithful stewards of the manifold grace of God. In our great work they are capable of rendering the greatest assistance. They have both good abilities for public speaking, and great fluency; their knowledge of divine things is very extensive, and it is our daily study and prayer that they may live more and more under its practical influence. We cannot help taking a peculiar interest in these two men, because so much depends on their personal piety, stedfastness, humility, and ardent concern for the advancement of Christ's kingdom in the world. Therefore may the Spirit, in all his gracious and copious influences be poured out upon them. The very God of peace sanctify them wholly. I pray God, that their body, soul, and spirit, may be preserved, blameless, unto the coming of the Lord Jesus Christ.

We keep them pretty well employed. No day scarcely ever passes by without their having some intercourse with the heathen, in order, if possible, to make known unto them the way of salvation. They talk with all strangers that come to our house, and endeavour to show unto them the necessity of a divine atonement. Part of the day they occupy in copying tracts or translating. They always attend all our public services with the natives, and are in general the chief speakers. Besides this, Ryadass goes several times throughout the week into the public bazaars, and other places of general resort, where he reads the scriptures, and preaches unto the heathen that they should turn

from lying vanities to serve the living and true God : and Anunderayer often goes and visits the people in their own houses, where he has long conversations with them on the great concerns of their souls.

Thus, my dear Sir, you see how eminently useful these men may prove to this mission. O then unite with us in praying for them, that they may be divested of all sinister views and motives—that for that warmth of temper and hastiness of spirit, so peculiar to the Hindoo character, may be substituted the humility of the gospel, and that meek and quiet spirit which is of great price in the sight of God ; and that they may, day by day, feel more of the constraining influence of Christ's love shed abroad in their hearts—judging that if one died for all, then were all dead—and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.

MADRAS.

Extract of a letter from the Rev. C. Traveller.

Madras, May 12, 1819.

The heathen are inquiring, becoming serious, and some are converted ; one is united in church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will become a herald of salvation, and through him the word of life will be sounded forth in all the regions round about. The brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful ; his conduct since under my care, has been consistent ; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ : pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins and others of different *castes*, besides a number of the descendants of Europeans.

On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmin's solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

ASIATIC ISLANDS.

From the Rev. Joseph Kam, Vice-President of the Amboyna Bible Society, to the British and Foreign Bible Society.

Amboyna, May 21, 1819.

Last month I received the first fruits of your labours for the good of this populous colony—six boxes with the New Testament in the Malay language. We are very desirous of receiving the old Testament likewise, and I hope you will supply us with it; for to this day I do not possess a copy of it as my property.

In consequence of the dreadful circumstances which have lately taken place, our society, as well as the work of God in general, has suffered very much in this colony; yet through infinite mercy, we enjoy at present a comparatively better state of peace and quietness. By the arrival of the New Testaments we are also again able to open new subscriptions among our religious friends, assisted by our present excellent Governor Kruythoff: he is very favourable to the propagation of religious knowledge among the natives of this colony, who manifest a great desire after the word of God in their own language.

The idea of our present Governor, as well as of many of our old members, is, that we should attach ourselves to the Auxiliary Society of Batavia, in order to facilitate our correspondence with the Parent Institution, in London.

When I lately arrived at a large Negary, (village,) the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons, in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm.—This is the fruit of the gospel of Christ.

ABYSSINIA.

The February number of Extracts from the Correspondence of the British and Foreign Bible Society, contains the fac-simile of an Ethiopic letter, addressed, by direction of the late king ITSÄ TAKLEY GORGES, to HENRY SALT, Esq. British Consul at *Grand Cairo*, who had forwarded to Abyssinia, by Mr. PEARCE, some copies of the *Ethiopic Psalter*, placed at his disposal by the Committee of the British and Foreign Bible Society. The following is a translation of this curious document.

"May this epistle, which has been sent by Pearce Nathanael, reach the prince of nobles and priests, Salt. How is thy health, my lord and friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and amen.

"The book of the Psalms of David is exceedingly good, and very beautiful—so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the Meditations of the Prophets; (15 sections;) the Song of Solomon; (5 sections;) and the seven daily Hymns to our Lady Mary, written with illuminated head-pieces. With the Psalms of David, therefore, write those that are to be written: viz. The fifteen sections of the Meditations of the Prophets; five of the Song of Solomon; and the Hymn of Mary.

With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (i. e. printed in a small letter,) though it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the books of both Old and New Testaments. In the same manner also make the writing of the four Gospels in both red and black ink, that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever; Amen.

"This epistle, which has been written by Wáhá Denghel, brother of Leësta, whom you loved, is, my lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

"Remember me in your prayers, and love me, for I shall love you much; even as you have loved my brother Leësta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever, Amen. (Psalm cxxi. 8.)

"I, Wáhá, shall pray for your prosperity, though distant from you.

"P. S. Make cases for all the books, singly; for no one can suppose you unable; and all believe you to be the chief."

HOLLAND.

NETHERLANDS MISSIONARY SOCIETY.

Summary of the Report from the Directors of the Missionary Society at Rotterdam, for 1819.

The Rev. E. Kist, of Dordrecht, opened the business of the day with a short but impressive discourse upon Ps. lxxviii. 7. in

which he compared the unhappy state of our forefathers, who were heathen, with the salutary change which had since taken place, in consequence of which we are now acquainted with the gospel of Christ, and the duty of showing our thankfulness for it, in spreading Christianity among the heathen.

The Report was then read to a very numerous meeting of subscribers, and began by stating, that, as our fields and gardens do not produce every year the same crop, but sometimes more and sometimes less, so it was with the annual accounts which the Directors present to the members of the society. On the present occasion they had to communicate great and good things.

Their labours had been continued uninterruptedly; their monthly meetings during the last year well attended; their respective Committees faithfully fulfilled their duties, and their secretaries have been as indefatigable as ever.

The Report further says, that the Directors have been enabled to proceed in their labours, and even to extend them, by several legacies and donations during the past year, and by an increase of many respectable subscribers, from whom assistance, in different ways, our society may confidently look for.

In Rotterdam and Amsterdam, associations have been formed for the purpose of receiving penny subscriptions, and good success has already been experienced; and there is hardly any doubt but in other places also similar associations will be formed. And these encouragements are so many motives for thankfulness, and for proceeding with redoubled zeal in their labours.

The Directors further report the arrival of six natives of Africa on the coast of Guinea, who, after having had proper instruction in Holland, were sent at the expense of the Dutch government, and will be employed in its settlement to instruct their countrymen in reading, writing, and the first principles of religion.

The Directors go on to mention, that they have great hopes that Erasmus Simon, a Jew, who embraced Christianity and was publicly baptized at Rotterdam, may soon proceed in carrying his intention into execution, and preaching, like St. Paul, to Jews and heathens, that Jesus is the Christ, the Son of God, and the Saviour of the world.

The Report then concludes in stating what the Directors have been enabled to do among the lower classes of the people in Holland, and that 11,000 tracts have been distributed among the poor.

IRELAND.

The Pope has issued a circular letter to the Irish prelates against "*Bible schools*," in which he expresses great concern and fear, lest the circulation of the scriptures, translated into English by "*the Bible Society, and abounding in errors*,"

amongst the lower classes in that country, should overthrow the power of his holiness, and the people become heretics!

"*Bible schools*, supported by the funds of the Catholics," says the bull, "have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the masters, are infected with the fatal poison of depraved doctrines.

"Every possible exertion must therefore be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the "snares" of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then, of the bowels (of the mercy) of our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and, mindful of the forewarning of Peter the apostle, given in these words, viz.

"There shall also be lying masters among you, who shall bring in sects of perdition," 2 Pet. ii. 8. Do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese."

This document has been received in Ireland, and the Roman Catholic Archbishop of Tuam, has issued a circular letter in perfect accordance with it. On the other hand, Dr. Walsh, Roman Catholic Bishop of Waterford, has addressed his diocese in a charge, enjoining the perusal of the scriptures, and stating that the Douay and English Bibles do not essentially differ.

It is said the Hibernian Bible Society intend to print the Douay version, without note or comment, under the sanction of some of the Roman Catholic Bishops.

The various reports and correspondence which we have before us, evidently show that the Bible is eagerly sought for by the Catholics, in defiance of the injunction of the Pope and Archbishop.

WEST INDIES.

HAYTI.

From King Henry (of Hayti) to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society.

MY LORD,—The particular esteem which I entertain for your Lordship, has made me observe, that it is long since I have heard from you, I can give you no other proof of the concern I feel for

your health, than by entreating you to let me know, whether it is such as I wish it to be.

It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. *The holy scriptures are now in the hands of all the scholars of our national as well as our private schools.*

Six more schools, according to the British system, are going to be established in the interior, by monitors who have been deemed capable of undertaking the management of them.

I am, with profound veneration and sincere esteem, &c. &c.

UNITED STATES.

Departure of the Osage Mission.

The religious exercises preparatory to the departure of the Mission were held in the Middle Dutch Church, in this city, on Monday evening the 17th April. The exercises were as follows: Introductory Prayer by the Rev. R. B. E. M'Leod; Address and Charge to the Mission Family by the Rev. P. Milledoler, D. D. Corresponding Secretary of the Society; Address to the Board of Managers and Audience by the Rev. Mr. Chapman, one of the Missionaries; Address by the Rev. Mr. Vail, the Superintendent of the mission; Concluding Prayer by the Rev. Dr. Richards, of Newark.

On Tuesday evening the farewell meeting took place in the Brick Church. The Rev. Dr. Romeyn made the introductory Prayer, which was followed by an Address by the Rev. Mr. Forrest, a Prayer by the Rev. Mr. Knox, an Address and Prayer by the Rev. Dr. M'Dowell, and Addresses by the Rev. Messrs. Fisher and Marsh, Rev. Dr. Griffin, and Rev. Mr. Vail.

Collections were taken up at both meetings for the benefit of the Mission, amounting to about 600 dollars.

The Mission consists of the following persons: Rev. William F. Vail and wife and four children; Rev. Epaphras Chapman and wife; Dr. Palmer, the physician of the establishment; Mr. Redfield, treasurer of the family, teacher, and carpenter; Mr. Fuller, husbandman; two Messrs. Requeas; Miss Johnston, Miss Lines, Miss Hoyt, Miss Foster, Miss Cleaver, and Miss Beach, to be employed in managing the concerns of the family, and in teaching Indian girls.

On Thursday, about 10 o'clock, the Mission Family assembled on the wharf to embark on board the steam boat Olive Branch. Before the steam boat left the wharf, the Rev. Dr. Milledoler addressed the throne of grace, committing them to the care and protection of God.

They arrived in Philadelphia on Saturday, and on Sabbath evening the Rev. Mr. Vail preached a sermon in the Second

Presbyterian Church, to a numerous audience, after which Mr. Chapman gave a concise narrative of his tour through the country whither they are going. Prayer was offered and addresses made by several of the clergy of Philadelphia, and a collection made in aid of the object.

On Tuesday evening a parting prayer meeting was held in the First Dutch Reformed Church, the appropriate exercises of which were performed by the Rev. Drs. Janeway, Ely, and Neill, and the Rev. Messrs. Hoff, Parker, and M'Cartee.

While the Mission was in Philadelphia, seven hundred dollars in cash, and one thousand three hundred dollars in goods, were contributed to its aid.

The family have resumed their journey to "UNION,"* followed by the prayers of their fellow Christians, and the good wishes of every friend to enlightened benevolence.

The "Weekly Recorder," published at Chillicothe, Ohio, contains an appeal to Christians in that quarter, to come forward with their donations for the Mission, and we have no doubt a liberal contribution will be made.

Summary of the Twenty-third Annual Report of the New-York Missionary Society.

Mr. William Cairns, Treasurer.

The efforts of the Board, during the past year, have been restricted to the Seneca and Tuscarora nations. The Missionaries, still under our employ, are the Rev. James C. Crane, Mr. Jabez B. Hyde, and Mr. James Young.

Mr. Young had been employed as a teacher among the Tuscaroras, up to the date of the last Annual Report; but immediately after the last Anniversary, in consequence of the pressing wants of the Senecas, and the crippled state of our funds, the Board resolved that it was expedient to transfer Mr. Young from the Tuscaroras, as a teacher to the Senecas, provided they would agree to his reception, and provided Mr. Crane would assume the charge of the school, in addition to his other duties. With this request Mr. Crane cheerfully complied; and, agreeably to the directions of the Board, Mr. Young visited the Senecas, to ascertain the state of their minds and their wishes on the subject of the school we wished to have established among them. The chiefs very cordially accepted the offer, and after selecting the site, agreed to assist in erecting a building for a dwelling and a school-house.—After some unavoidable delay, this house was, on the 29th November last, so far enclosed, that Mr. Young removed his family from Tuscarora, and continued himself to work at the house and school-room until the middle of February. "I find from expe-

* This missionary station, we understand, is to be called "Union."

rience, (says Mr. Young,) that the location of the school is good, on account of its being retired from the highway. It is a spot somewhat elevated, commanding a pleasant view on every side. I find some advantages arising from the school being in the same house in which I dwell. The scholars are more silent, and under more restraint. I can spend more time in the school than I otherwise could." The house, when finished, will be sufficiently large for the use of Mr. Young's family, and furnish a large and light school-room 24 by 28 feet. There is still much work to be done in order to complete the school-room and the dwelling. The building was however so far completed, that on Monday, the 21st February, Mr. Young commenced his school. Ninety have attended. On the day previous, agreeably to the directions of the Board, he commenced a Sunday school, consisting of 32 scholars. On Monday there were 42 scholars.

On the 25th December, Mrs. Young and Miss Low, (a pious female who accompanied Mrs. Young in order to assist in the instruction of those ignorant, perishing heathens) commenced in the tribe a *Female Adult* school. From 16 to 25 attend, and the order and attention manifested, and the improvement made by the school, is to them very pleasing and encouraging. The women were all unacquainted with knitting. They have commenced instructing them in sewing, marking, knitting, and spinning; and this instruction, which they communicate two afternoons in every week, creates among them much interest, and promises much good.

But "the most pleasing part of our employment," says Mr. Young, "is our Sunday school. The number attending on that day is often greater than through the week. The scholars are already orderly and perfectly still. One or two chiefs attend through the day to observe the school and exhort the children. Many of the nation continue anxiously inquiring after the gospel, and manifest a great desire for every kind of improvement."

During the past year a violent effort has been made to dislodge the gospel from among the Senecas. The Pagan party in the tribe employed every means in their power to overthrow the Christian interest which had been established among them, but without success. At the annual council of the Six Nations in June last, at Seneca village, a warm and interesting debate arose, principally aimed at the covenant which the Senecas had made with this Society. The Onondagas and Tonewantas, joined with the Seneca Pagans in opposing the introduction of the gospel. The chiefs of the Senecas justified their conduct with much candour, moderation, and firmness, and were defended in the same spirit by several of the Tuscaroras, who were also present, such as Cusick, Sacharissa, and Captain William, who severally addressed the council in favour of Christianity. The only abuse and irritation displayed were from the Pagans. But after an animated discussion, the council dissolved without coming to any

other decision on the subject, than that the Christian party among the Senecas should fulfil the engagement they had made with the New-York Missionary Society. This covenant, which seems to have been of such eminent use in retaining the hold of the society upon the Senecas, has been lately engrossed on parchment, and subscribed by the Directors and some of the most aged members of the society, and being enclosed in an ornamented tin box, has been directed to be forwarded to the chiefs of the nation.

Mr. Hyde has finished a new edition of a Spelling Book, in the Seneca language, and is about publishing, in the same language, Christ's Sermon on the Mount, and the first six chapters of the Gospel of the Evangelist John.

The Seneca Hymns, which he formerly published, have been found highly useful in the tribe. Indeed the great test of renouncing Paganism, and becoming a candidate for Christian instruction, is the use of these hymns; and Mr. Hyde has a class, composed of many of the young chiefs of the nation, who meet in the week for religious improvement, and habitually engage in singing these hymns. Their attention to this exercise he finds to be highly profitable, and their anxiety to receive this instruction to be increasing. His dwelling house needing some repairs, the Board have appropriated for that purpose \$50.

With respect to the Tuscarora mission, the Board state, that the Pagan part of the tribe have made a vigorous effort to destroy the mission. But by the mild yet firm opposition of the Christian part, tranquillity had been in part restored.

The school among the Tuscaroras appears to be in a promising condition. It has been already observed, that on the transfer of Mr. Young, Mr. Crane cheerfully acquiesced in the proposal of the Board respecting his assuming the duties of the school, in addition to his other engagements. Although he has had no experience in this branch of missionary labour, his services in this department have been highly useful to the children in the tribe. He has altered the former mode and matter of instruction; and has directed his whole attention to the communicating instruction to them in their own language, teaching them all that he knows of it, and using his exertions to progress as fast in the knowledge of its construction, and the meaning of its sounds, as they do in the art of spelling and reading it. He has confined his attention, principally, to the essential branches, and has spent his time in teaching them, not so much to write with elegance, as to read and spell in their own tongue. From 30 to 50 have generally attended during the winter, who have made very encouraging progress in the branches to which he devotes his time. The parents appear pleased with the plan he has adopted and pursued, and they seem to exercise rather more authority over their children than formerly.

During the last year, Mr. Crane has made considerable pro-

gress in learning the Tuscarora language, though not so much as he anticipated or desired. He finds greater difficulties than he first apprehended. Besides the great difficulty of pronouncing many of their words correctly, it is impossible, in many instances, to render the orthography a sure guide to a proper pronunciation. He has, however, discovered the principal sounds of which the language is formed; and knowing the necessity of having something written and printed in their language before any thing could be taught to the children, he devoted a very considerable portion of his time, during the last summer, to the preparing something for the school in their own language. He accordingly prepared, and has had printed, 500 copies of Brown's Catechism, and 400 copies of a Spelling Book, both in the Tuscarora language, of which he has sent copies to the Board for their inspection. Nothing, before this, was ever published in their language. He had examined the books written in the Mohawk and Oneida languages, and found nothing to assist, but much to embarrass him, as the Tuscarora language is entirely different from theirs. These productions are small in themselves, but yet they promise much essential benefit to the mission, and are highly useful in leading the Tuscarora children to the knowledge of their own language, and especially of the truths of the gospel, communicated in the catechism, which has been published. They have been, during the past winter, introduced into the school, and the larger children not only read the Catechism fluently, after a little study, but are committing it to memory.

It is with much pleasure the Board inform the Society, that an interesting and promising youth, (Aaron Johnson,) one of the members of the Tuscarora church, has lately gone to the Foreign Mission School, at Cornwall, in Connecticut, to receive his education, and become qualified for the ministry. From his piety and talents we may anticipate much usefulness, and perhaps he may yet be eminently blessed in promoting the spiritual interests of the Tuscarora tribe, not only near Lewiston, but in Canada.

"From the inquiries which I have made," says the Rev. Mr. Crane, "it appears that God is still blessing my poor people. I have written much in my late letters to the Board about our troubles. I had no hope for some time of finding any seeking the salvation of their souls; but by recent inquiries, we are assured that the wrath of man has not restrained the gracious work of God. One female has given the most satisfactory evidence of the conversion of her soul to God, and two or three others are under deep religious impressions. Just while I am writing, another poor soul is discovered with her face towards Zion. She says it is her sincere desire to open her heart and receive the Son of God. Such appearances among *Indians* are encouraging under any circumstances—under the *present*, are tokens of especial favour."

The Board have lately appointed a standing committee, whose business it shall be, every three months to write a friendly address to the Indians, calculated to conciliate their good will, and manifest the interest of the Board in their prosperity and welfare.

AMERICAN INDIANS.

The Rev. J. B. Finley, in a letter to the Editors of the New-York Methodist Magazine, in speaking of the revival of religion among the Wyandotts, says, "I appointed to hold a quarterly meeting on the 13th and 14th of November with them, on the head of Mad River, forty-two miles from Upper Sandusky, and twelve from Solomon's Town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four chiefs, whose names are Between-the-logs, Monnonque, Hicks and Scuteash, and their families. We had two interpreters, brother Armstrong, a white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a coloured man, who was taken when small. Both of these have experienced religion since they began to interpret the gospel to the Indians, and are both very happy in the love and enjoyment of God.

"We commenced our meeting by singing and prayer, in which the Indians joined. They have learned to sing several of our hymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to Him and one another, and of the necessity of all men, whether white, red, or black, breaking off from sin and seeking mercy at the hand of God.—Brother Moses Hinkle concluded with exhortation; all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer; it was a happy meeting to us all. Several of the chiefs subsequently addressed the meeting.

"The first that rose as a witness for our holy religion, was Between-the-logs, and one of the chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause, he began as follows:—'My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against

the Good Spirit, and was addicted to drinking whiskey, and many evils; but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men; but I feel just like a little child beginning to walk—sometimes very weak and almost give up; then I pray, and my great Father hears me, and gives me the blessing; then I feel strong and happy—then I walk again; so sometimes up and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy! then I shall meet you in our great Father's house above, and be happy for ever.' This speech was attended with power."

Receipts by the Treasurer of the American Bible Society, during the month of March, 1820.

To constitute Ministers members for life.—Rev. M. Miner York, minister of Towanda and Wysox, Pa. from the Female Benevolent Society of those places, \$30. Rev. David Thurston, pastor of the church in Winthrop, Maine, by the ladies of his church, \$30. To entitle the Female Beneficent Society of Simsbury, Con. to the rights and privileges of a member for life, contributed by the Rev. Samuel Stebbens, their late pastor, \$30.

Donations from Societies and others, and annual subscriptions.—Female Bible Society of Courtland county, N. Y. \$40. Female Auxiliary Bible Society of the town of Westchester and vicinity, \$9 82, and \$12 18 for Bibles, &c. Ladies' Cent Society of Northford, Con. \$14. Ontario Auxiliary Bible Society, N. Y. \$170. Calvert County Bible Society, Md. \$100. Xenia County Bible Society, Ohio, \$26 75, and \$173 25 for Bibles, &c. Norfolk Bible Society, Va. \$150, and \$100 for Bibles, &c. Jefferson County Bible Society, Va. \$57 42, and \$82 58 for Bibles, &c. Lynchburg Bible Society, Va. \$50. Woodbridge Female Bible Society, Con. \$8, and \$14 50 for Bibles, &c. Detroit Bible Society, \$50. Annual subscriptions collected this month, \$341. Georgia Bible Society, for Bibles, &c. \$300. Montgomery co. Bible Society, Pa. for Bibles, &c. \$41 25. New-Haven, co. Bible Society, Con. for Bibles, &c. \$41 80. Bibles and Testaments sold this month to individuals, &c. \$39 36. Total, \$1,911 91.

WM. W. WOOLSEY, Treasurer.

The following is a resolution of the Board of Managers, lately adopted:—*Resolved*, That the payment of thirty dollars on behalf of any religious or charitable society, shall entitle such society to the rights and privilege of a member for life of the American Bible Society.

The issues from the depository of the American Bible Society, for the month of March, have been as follows: Bibles, 2,405; Testaments, 1,906; total, 4,311—value, \$2,737 14.

The following additions have been made to the Biblical Library, received from the British and Foreign Bible Society: viz. a Portugese Bible, a Manks Bible, Hindoostanee New Testament, by Martyn, Portuguese New Testament, from Vulgate, Arabic Psalter, and Gospel of Matthew in Bulom and English, printed by the British and Foreign Bible Society. A Polish Bible, Swedish Bible, Icelandic Bible, Bohemian Bible, printed by Bible Societies on the continent of Europe. The Turkish New Testament, printed at Paris. The following were presented by the Rev. Matthias Bruen, The Armenian Bible, 4 vols. Venice, 1805; Armenian and French Dictionary, 2 vols. Venice, 1812; Armenian and English Grammar, Venice, 1817; the Syriac New Testament, Hamburg, 1663; the book of Psalms, Arabic and Latin, Rome, 1814.

J. NITCHIE, Agent A. B. S.

SUMMARY.

Northern Missionary Society.—A correspondent has sent us a Constitution of this Society. The preamble states, that the Pres-

bytery of Champlain have long been impressed with the importance of missionary labour among those who are destitute of evangelical instruction. At their February session, in Malone, the Presbytery resolved to form a missionary society, and accordingly framed a constitution, and now earnestly call on the liberal and pious to assist with their prayers and charities. The second article of the constitution states the object of the society to be, to supply with the preaching of the gospel the destitute within the bounds of the Presbytery of Champlain, and its vicinity, and to aid the funds, and facilitate the operations, of the Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States. Rev. Ashbel Parmelee, of Malone, Secretary.

Mission to Ceylon.—We are informed that the mission family which sailed in the brig Indus, left Calcutta for Ceylon, on the 14th of November.

Methodist Missionaries.—Two young men are now preparing for a mission to the FLORIDAS. They are to go out under the patronage of the Methodist Missionary Society.

The donations to the funds of the American Board of Commissioners for Foreign Missions, for the month of March, amount to \$2,485 87.

American Education Society.—The Treasurer acknowledges the receipt of \$724 63, donations in February and March.

Licenses.—On the 3d of April, the Presbytery of West Tennessee licensed Mr. Joseph Allen to preach the gospel.

On the 27th of April, the Presbytery of New-Brunswick, N. J. licensed five young men to preach the gospel, as probationers for the holy ministry.

Mr. William Ashmead, and Mr. John W. Scott, were licensed to preach the gospel, by the Philadelphia Presbytery, during their late sessions.

Ordinations.—At Chillicothe, Ohio, Mr. John T. Hamilton, was ordained to the gospel ministry, on the 14th April.

On Friday, March 10th, the Rev. Samuel Nichols was admitted to the holy order of Priests, in Trinity Church, New-York, by the Rt. Rev. Bishop Hobart.

On Tuesday, 2d inst. the Rt. Rev. Bishop Croes, held an ordination in Christ Church, New-Brunswick, N. J. and admitted Mr. Clarkson Dann, to the holy order of deacons.

Baptist Meeting House.—The new Baptist Meeting House, in Fayette-street, in this city, was opened for divine service, on Sunday the 23d of April. The Rev. Dr. Staughton, of Philadelphia, preached from Acts vii. 47, 48. "But Solomon built him a house. Howbeit the Most High dwelleth not in temples made with hands."

The American Society for Colonizing and Evangelizing the Jews will hold their Annual Meeting on Friday next at 10 o'clock, and in the evening a sermon will be preached in the North Church.

The General Convention of the Protestant Episcopal Church in the United States of America, will meet in Philadelphia, on Tuesday, the 16th of May.

The General Assembly of the Presbyterian Church in the United States of America, will meet in Philadelphia, the 17th inst.

To the Editor of the Christian Herald.

SIR—

A short time since, I read in the Herald an account of the Missionaries sailing for Jerusalem, taken from the Boston Recorder; the following lines, written on reading the account, you are at liberty to insert. Yours, &c. B.

Heaven's fierce wrath has touch'd the temple's spires,
Its lovely wreaths are torn and rent asunder;
Each morn and eve where glow'd devotion's fires
Jehovah pour'd his thunder.

O'er the delightful land wild ruin reigns,
Of villas, cities, towns, the wide spread grave;
The camel winds across its hallow'd plains,
Or, pausing, drinks the wave.

The scatter'd rocks still lie on Calvary's hill,
And darkness shrouds the Saviour's broken tomb:
O'er mountains, fields, and each sequestered rill
Nods the fierce Turkish plume.

But thou art glorious still, though deep decay
Has seiz'd thy temples, land of high renown,
The sun, at noon, sheds not so sweet a ray
As when his beams go down.

Devoted youth, go pitch your lowly tent
Near Calvary's hill, or Jordan's sacred stream;
On Bethlehem's plain, or Tabor's steep ascent,
Beneath the stars sweet gleam.

There shall the Arab, drawn by pow'r divine,
Bend his proud step, and pause beneath your shade;
There shall the Turk his waving plume resign,
In peaceful garb array'd.

Ah me, I cannot go your toils to share,
But freely give of well earn'd praise the meed;
My lowly flock demands my watchful care,
Them must I stay to feed.

Yet oft to you I turn the wand'ring eye
From shady nook, deep dell, or forest's maze,
Or mountain's slope, my pray'r ascends on high,
That heav'n may guide your ways.

